

or any design whatever. Yet this does not argue that the design can be had, or exercised without eating. The real purpose or design must exist before the eating, and the fact of eating is the necessary evidence to the design. To gorge the stomach with beef and soup as not a few are "wont" to do, as if their life depended upon the amount they ate, and just as if the virtue consisted in the quantity, and nothing else, is tantamount to serving the stomach instead of the Lord who redeemed them.

I might go farther with the ordinances, but suffice it to say, what is true of one is true of all. The Lord gave the commands and every one with a purpose. And while it is impossible to exercise the design without doing the ordinance, it is equally impossible to be benefited by the doing, without the design.

Now with these facts before us, I ask what more is necessary unto salvation. If Christ, in the wisdom and power of God, gave that—and if we have a perfect plan—all that is necessary unto salvation, why should anything be added as necessary to salvation? For instance, I will venture the assertion that every Dunkard believes that if a man believes, repents and is baptized, and does the ordinances as he has opportunity, and should die before he should happen to get a new suit of clothes, he will be saved. But if he happens to live long enough to need a new suit of clothes, he must get them of a certain pattern, or jeopardize his membership and consequently his salvation—this then makes dress a condition of salvation by the creed.

If the Bible teaches thus, it is all right. And we are told that it does by inference. But then it is strange that all the conditions of salvation are plain and imperative, but this one, e. g. "Except ye repent and become as this little child ye cannot enter the kingdom of heaven." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark 16: 16; Acts 2: 38. "If I wash thee not thou shalt have not part with me." But if ye "do these things happy are ye." "And if you dress in the" or—but I just remember that this is not Scripture, and I do not know where to get the inference from, so I find that I have all the conditions of salvation made by Christ, in imperative language in the Scriptures, but the condition made by the church, which by the way, has come to be an important condition is not in the Scripture,—only taught by inference, and enforced by the authorized (?) council. This is certainly a strange feature in the Christian religion—especially to those who do not believe in the system.

The same God that gave the law to Israel, gave the new law to man through Jesus Christ, and when he gave Israel the law He said unto them, "ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you," Deut. 4: 2.

Again it says, "What things soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it," Deut. 12: 32. Then I turn to the new law and I read, "If any man shall add unto these things God shall add unto him the plagues that are written in this book," Rev. 22: 18.

I now ask in all candor, ought not they fear and tremble everywhere, who make addition to God's plan of salvation; for surely they cannot escape the judgments of God. Let me entreat with all who stand thus related, to "flee for their lives," and escape the impending danger.

It is enough to obey God, that is all he requires—"you cannot serve two Masters." God has said it, and his word is gone forth, and it will not return unto him void. Those that do less or more, are outside of God's requirements, and hence will incur his judgments.

Doctrinal Preaching.

BY W. J. H. BAUMAN.

There seems to be an impression with some parties, that there is not enough doctrinal preaching done by our brethren. I have sometimes wondered whether everybody understood as to

what constituted doctrinal preaching. I fear that with some it means the preacher astride a "hobby horse" having little else to talk about except some idolized point. It may be a good point, a truthful, doctrinal point. It might be faith, repentance, baptism, feet washing, or non-resistance, etc., etc. Christianity is a great and large truth. It is as high as low, as broad as the universe of God. It embodies all truth, it is the centralized climax of truth.

The preacher who correctly dives into the physically scientific, preaches the doctrine of God, the truth of God, as demonstrated by physical law. Why should not the preacher,—so long as he knows what he is talking about,—proclaim the immensity of God in his great variety of attributes? When David exclaimed, "O Lord, our Lord, how excellent is thy name in all the earth," did he not proclaim a great and broad central fact or doctrine? When the preacher points men to the star bedecked sky, and the orbs that swing in space, he but points to the almightiness of an omnipresent God. When he preaches about the minute and harmonious arrangement in nature, he but declares the wisdom of God. We hold to the thought that all truth bearing on the relation we sustain to God, whether physically, mentally, morally, socially, or spiritually is doctrine,—grand, sublime doctrine. Should any of our dear brethren find themselves so narrow as to only see doctrine in the ordinances of the church, I would urge upon them to become more broad. I am rather regarded as a doctrinal preacher, but should it ever be said of me that I did not preach doctrine, I would be made to feel that somebody thought I did not preach truth, for I believe all truth to be doctrine. Faith, repentance, baptism, feet washing, communion service, salutation, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, nonconformity to the world in that which is sinful, is all doctrinal. So is God's power, wisdom love, omniscience, omnipresence, etc.

The methods employed on the part of God to accomplish his purposes throughout the universe, whether in the creation, redemption, and salvation of men, or otherwise, all involve the doctrinal. The great trouble with us is, we are too inclined to doctrinize both our individual and denominational theories tastes, and preferences. Grandeur as high, deep and expansive as the universe itself lies embedded in what the apostle declares! "Charity is the bond of perfection." Charity is broad and unprejudiced. It is impartial. It seeks the truth. It accepts the truth.

"Wherever found
On Jewish or on Gentile ground."

Every preacher who preaches the truth, the whole truth and nothing but the truth, is a doctrinal preacher. We have an inbred, and acquired hatred against this singsong, narrow minded and sectarian hobby horse preaching. Whilst preaching obedience to the ordinances of the Gospel is doctrinal, it is such only as far as it goes. The Brethren's motto is the grandest in christendom. "The truth the whole truth, and nothing but the truth. Let every preacher carry this motto, indelibly inscribed on his heart, his conscience, and his memory. Let everybody be right and unprejudiced, and there will be no occasion for complaint because of a lack of doctrinal preaching. Preach Christ as he is in the past present and future, my brother. Hear Christ in the same sense my brother and sister, and all will be harmonious and well in time and in eternity.

Jesus' Testimony of John.

A SERMON SKELETON.

And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind? Matthew 11: 7.

When a man or a man's friends have departed, scandal is frequently talked. Speaking "behind his back" has actually come to mean, slanderous speaking. What a person writes to you and what he writes about you are not often alike.

John spoke to the multitude concerning Jesus. The majority already occupied a great place in his heart. Too commonly the religious public is self centered, instead of self-abnegating. For instance the minister intends to try a new scheme

for the salvation of the masses. The greatest opposition to such a scheme will come from his own members, he will be sure to hear such remarks as, "Our friends will not like it," "It will cause some unpleasantness," &c. Thus the majority must be sacrificed for the selfishness of a few weak brothers. A few years ago in a part of Ohio, while the church was being repaired, we were invited to the public hall. The house was crowded during our service, an unusual interest was raised, and when the church was completed, it was suggested to continue meetings in the public hall. Then came a cyclone of objections, "The old brethren won't like it," "It will cost too much money," &c. Thus the majority had to suffer from the squeamishness of a few.

Jesus spoke to the majority concerning John. At that time the Baptist was conspicuous. Standing forth thus prominently, he was the theme of the hour. Very diversified were the opinions held about him. Christ now gives his decision. Now and then a man arises who speedily secures general attention, such as Napoleon the third, Chinese Gordon, Garibaldi, Gambetta and a host of others. We do not know how to arrive at a just opinion of these prominent persons.

When you went out to see Christ, what did you expect to see? A reed shaken with the wind? No doubt many of them did. They would have dearly loved to have the new preacher to bend and turn with the wind of public opinion. Especially he wanted the Ecclesiastical opinion.

John said he was "a voice." They wanted an echo. Religious people often hate a man to preach what they have never discovered. They can hardly endure one who tells them what they do not know. "Impertinent fellow" they say, "what business has he to know more than any one else." The angel that troubles the stagnant waters of a theological Bethesda is commonly counted a very demon of heresy. The average hearer wants his pastor to be like the average library of the bigot, small and one sided. They seem to think that a preacher should be a telephone, the church tongue at one end the world's ear at the other. We hear much of right and private judgment, we boast much of it, and yet the "right of private judgment" means agreement with us. We say "let every man be fully persuaded in his own mind," but lo! if any one happens to be persuaded differently from us, we brand him as an enemy to truth. Liberty of thought often means identity with our dogmas.

What went ye out to see? A man clothed in soft raiment? Did you expect to see a man of wealth? If so, they were badly disappointed, and here is a weakness prominent in the human heart. A man is much greater who has a great fortune. Let it be said of a person, "That man is worth a million," and a hundred thousand will say, "which? which?" So anxious are they to worship wealth. The Golden Calf has been worshipped in other localities than the foot of Sinai. At a late assessment a man desired to value his religion in dollars and cents, and requested the assessor to place opposite his religion the sum of five thousand dollars. Many a true word is spoken in jest. Individuals, (are often asked to open entertainments and bazaars,) (whose characters are not above suspicion,) it was the wealth, not the man they wanted.

What went ye out to see? A prophet? And is not this the people's desire today? Men are more anxious to know what will take place tomorrow and the next century than about duties of today. If we announce a discourse on the millenium or the end of the world or the second coming of Christ and the house will be crowded.

Oh, the weakness of humanity: Ye men of Gallilee, why stand ye gazing into heaven? why, when earth is full of present duties, turn your gaze into the unknown future?

What went you out to see? More than a prophet, John was much more. He was a teacher and gave a desire to live.

EDWARD MASON.

Let us help the fallen still, though they never pay us, and let us lend, without exacting the usury of gratitude.—THACERAY.